/13 cont./

346 These minarets have been finished since 1956, and one can climb to their summits, from where one discovers the panorama of Touba and the surrounding plain.

346 798 From the mosque there is direct access to the tomb of Amadou Bamba, which is in a mausoleum built into the north-east corner of the building beside the great prayer room. The tomb proper (covered by velvet hangings embroidered with Koranic sayings stitched into arabesques) is in the middle of the mausoleum; it is surrounded by wrought-iron grillwork which keeps visitors at a distance, while at the same time allowing many of them to contemplate the saint's tomb. The ground all around the tomb is covered with fine, sifted sand, replaced continually to keep it clean.

The tomb of the first caliph, Amadou Moustapha, is located outside the mosque on the east façade several meters from the wall. The mausoleum resembles a little bungalow; one enters it directly from the outside, without going through the mosque. Here, too, the tomb is hidden behind embroidered hangings.

[782] These places are redolent of an atmosphere of contemplation. The air is heavy with the perfume of the incense burned constantly before the tombs.

*795 796 At Touba, the great Moslem religious celebrations are particularly prominent. Thus the faithful come from quite far away (when they can) in order to celebrate at Touba rather than elsewhere the Corytée, the Tabaski, or the Gamou (1).

1. These three celebrations correspond respectively to the Aid el Fitr, the Aid el Kebir, and the Mouloud of Islamic tradition.

[788] But the great celebration of Touba, the specifically Murid solemnity /14/ which every good talibé tries to attend every year if possible, is the Magal.

/14 cont./

The first Magal took place October 19, 1928, at the initiative of Amadou Moustapha and on the occasion of the anniversary of the death of Amadou Bamba.

Since Falilou M'Backé, the second caliph, took over the leadership of the brotherhood, the Magal has changed in date and meaning. It now commemorates Amadou Bamba's return from exile, his prophetic vision, and his permanent establishment at Diourbel. Thus the second caliph linked his action directly to that of the Founder by giving back to the Magal its original meaning, desired as early as 1912 by Amadou Bamba himself when he instituted, with an identical signification, what was then called the second Tabaski.

Since 1928 this manifestation has not ceased to grow in importance, and today more than 200,000 pilgrims go to Touba each year on this occasion.

The pilgrimage lasts three days, although some fanatics often remain for five days, sometimes eight.

The high point is the second day; the last is called the "official day," because then the caliph speaks in public to the pilgrims, before the representatives of authority whom he has invited.

A week before this "official day," the first pilgrims begin to arrive at Touba; their number increases rapidly and progressively as the opening date for the pilgrimage proper approaches.

During these days the pilgrims arrive in the holy city by every means: on foot or by cart for the nearest ones; by train, truck, and taxi for those farther away. Whatever vehicle is used, it is always overloaded: eight or ten ride in a sightseeing car; 90 (and even a few more) in a truck which should carry only 50 persons (this is a matter of four- to five-ton trucks, not covered, on which the travelers crowd together, standing up and pressed against one another between the railings, like canned fish). The trains, too, are jammed, and there are as many pilgrims on the roofs and bumpers of the cars as inside.

Traffic is thick, but in spite of the conditions, there are few accidents, at least serious accidents, considering the great

/424 cont./ Table XIII (cont.)

*511 427 651 467

No.	Occupation	Income	In % in proportion to income: Taxes	Rent	Syndidal Assessment
30	Weigher	24,000	1.6	--	0.1
31	Carpenter	25,000	1.3	--	0.1
32	Cultivator	25,000	0.7	--	--
33	Chauffeur	25,000	2.5	4	0.1
34	Employee P.T.T.	25,900	1.4	6	0.09
35	Staff employee D.N.	27,000	1.6	3.7	0.09
36	Private accountant	34,000	1.4	--	--
37	Truck-gardener	36,000	1.4	--	--
38	Jeweler	50,000	0.4	4	--
39	Teacher	51,000	1.1	--	--
40	Staffworker D.N.	55,000	1.1	--	0.09
41	Head employee D.N.	55,500	1.4	1.8	--
42	Chief worker	56,000	0.9	--	--
43	Doctor	81,000	3.2	--	0.2

*511 /425 cont./ 9,300 francs; No. 1, 8,000 francs. From No. 11 to No. 23, we exceed 15,000 francs only once (19).

These two groups nearly correspond, on the one hand, to the group of monthly incomes from 5,000 to 10,000 francs and, on the other hand, to the group from 10,000 to 15,000 francs. For the latter, the maximum to be devoted to clothing would thus be equal to a month's income. The figure may seem reasonable, but the proportion is very great for budgets systematically having a deficit. It is true that many do not

[291 292 796]

/425 cont./ reach it, by ignoring the tradition that one should have new clothing for the celebration of Tabaski. Some expenses seem slightly exaggerated. The head of family No. 11, who dresses very modestly himself, each year presents a sumptuous new gown to his wife, who moreover demands it, although she can rarely wear it. The 8,000 francs for No. 1, on the contrary, are justified by the size of his restricted family: seven persons.

Nevertheless it is surely possible to reduce these expenses. But opinion requires that one have new clothing to show at times, and it is difficult to pass unnoticed in an African city of average size.

After this threshold of 15,000 francs of monthly income, we encounter figures for impressive expenses. No. 27 devotes as much as 48,000 francs to his clothing. No. 30, 65,000 francs, the same as No. 36. From No. 34 on, all exceed 40,000 francs per year. For some, that may be justified by the size of the family; No. 36 has 15 persons under his care, for whom practically all of this is necessary. The restricted family alone of No. 40 contains 15 persons; that of No. 42, 11. For the others we could only verify the facts, leaving to the psychologists and sociologists the task of explaining them; No. 34 earns 25,000 francs per month and devotes 65,000 francs to the clothing of four persons, 22.5% of his income. This budget nevertheless has a surplus, but only of 3.7%, in the midst of a series where they are much greater. We now have the explanation for it.

/426/ We have grouped under the rubric "Equipment" (Table XIV) dissimilar elements which have the common character of being of some utility and, if not purchased once and for all, at least not needing to be renewed for a rather long period, for example, furniture, kitchen equipment, bedding, etc. ... The sums that are devoted to them are generally of little importance. The purchase of a Madagascar stove or of some glasses, however, is a heavy burden on an income below 10,000 francs. These things are generally not purchased on credit.

The piece of furniture that we found most often in our

/426 cont./

*511 352 lists is the bed (1). In nearly all of the African lodgings we

1. The 13.3% of the cultivator, No. 32, arose from the purchase of a cart and a horse.

find at least a bed, but there is rarely one for everyone. And [369] to sleep in a bed has become the best proof that one can give of his acclimatization to the city.

If the income is higher, one may be able to buy more important pieces of furniture. Then, in the order of their urgency, the armchairs, the rugs, and then the tables and wardrobes appear.

*511 Then we come to the rubric "Exceptional Expenses," those for which no absolute necessity is felt. Moreover they are rarer at the top of the table, only three, and then they multiply (Table XIV).

[405] The first thing that we find here is the watch or the alarm [301] clock, closely followed by the jewelry of the wife or wives. [493] There follow, but only in the highest incomes, the bicycle, [207] or, depending on the possibilities, the bicycle with a motor [301] on it or the motorcycle, then the battery radio. There is nothing very original in all this, and, except perhaps for the importance given to the jewelry of the women, we would find similar pretensions among European families having equivalent incomes.

*511 In the last table (Table XV)[1] we have grouped a series of 794 expenses that have a common origin, the religion of the fami- [771] lies investigated, all Moslems except one. Two Moslem holidays are involved, Tabaski and Koritê, religious assessments, /427/ /Table XIV appears here/ , /428/ offerings to the marabouts, and, finally, expenses arising from sending children to the Koranic school.

*511 For Tabaski, each family slaughters a sheep. There

●796 1/1 [See cct 116, pp 69-71. ANALYST]

/427 cont./ Table XIV (cont.)

*511

No.	Ethnic Group	Occupation	Income	Clothing	Equip-ment	Excep-tional Expenses
30	Wolof	Weigher	24,000	22.5	1.0	--
31	Wolof	Carpenter	25,000	5.0	1.0	--
32	Wolof	Cultivator	25,000	2.6	13.3	--
33	Sérère	Chauffeur	25,000	9.3	5.0	--
34	Wolof	Employee P.T.T.	25,900	16.0	8.7	0.6
35	Wolof	Managerial employee	27,000	9.2	3.7	2.6
36	Wolof	Private accountant	34,000	15.9	0.4	1.9
37	Wolof	Truck-gardener	36,000	9.2	1.3	3.4
38	Wolof	Jeweler	50,000	9.5	4.1	4.2
39	Sarakolé	Teacher	51,000	11.4	2.0	--
40	Wolof	Chief worker	55,000	12.1	2.2	--
41	Sarakolé	Head employee	55,500	9.0	5.2	--
42	Bambara	Chief worker	56,000	13.2	8.1	15.0
43	Wolof	Doctor	81,000	6.1	1.0	3.0

/428 cont./

*511
796
435
262
426

would have to be truly exceptional circumstances for this rule to be derogated. A sheep is worth 1,500 to 3,000 francs. And, of course, it is not interdicted to kill several of them. The mutton must be accompanied by various dishes, also as copious as possible.[1] All of this adds up to large outlays and often indebtedness for several months. The percentages in proportion to the monthly incomes are low, but it is in one month that all these expenses occur, and also many devoted to clothing. It is difficult not to go into debt.

[1] [for the Moslem holiday - Tabaski - ANALYST]

/428 cont./

* 511 For Korité, although meals more copious than usual
● 796 are often provided, nevertheless the essential thing is the alms
[262] in millet or money that one gives to the poor through the
marabout.
[735] For these two celebrations, the percentages stated are not noticeably higher at the top of the table than in the lower part. If, for the first incomes, the family heads are often obliged to do more than their means allow, each seems to adapt himself subsequently to his possibilities (1).

1. For No. 43, the information given concerns the celebrations for Christmas and the first of January.

* 511 The religious assessments are less numerous than the
794 syndical assessments, but harder to bear. They exist in only three cases above No. 20, but represent 2% of the incomes, and 0.8%. They again noticeably increase in the lower part of the table. As for the gifts to the marabouts, they are perhaps more frequent than we have shown. Many families must have wanted to conceal them. Added to the payment for the
[875] teacher at the Koranic school (10 francs per week), these religious obligations end up by noticeably increasing the deficits that already existed at the start.

* 511 Just as certain products are encountered in only a few
871 families in the case of the routine expenses, we are also going to find here some of another order, but often more important.

There is first the cost of sending the children to school; 13 families send their children to school, public or private, and the outlays made for this can be evaluated as follows:

/429/ /Table XV appears here/ /430/

No. 8: 0.8%	No. 17: 1.8%
No. 10: 0.5%	No. 20: 0.5%
No. 16: 0.5%	No. 28: 0.4%

[Text continues on p. 72]

*571 N94 N96

Table XV /429/

No.	Annual Income	% in proportion to income 1 Tabaski	2 Koranité	3 Asses.	4 Offerings	5 Koran School	Total 1 and 2	Total 3-4-5	General Total
1	69.600	1.4	0.8	--	--	--	2.2	--	2.2
2	73.200	3.1	0.4	2	--	--	3.5	2	5.5
3	78.000	4.1	1.0	--	--	--	5.1	--	5.1
4	80.000	1.8	0.3	--	--	--	2.1	--	2.1
5	80.940	5.6	0.8	--	--	0.5	6.4	0.5	6.9
6	84.000	1.1	0.6	--	2.3	1.1	1.7	3.4	5.1
7	84.000	2.9	2.1	--	3.3	--	5.0	3.3	8.3
8	88.200	3.9	0.7	--	--	--	4.6	--	4.6
9	90.000	3.6	2.0	--	5.0	--	5.6	5.0	10.6
10	97.000	2.1	1.5	--	3.0	0.4	3.6	3.4	7.0
11	107.280	1.8	0.4	0.8	0.9	--	2.2	1.7	3.9
12	108.000	2.0	0.9	--	--	0.4	2.0	0.4	3.3
13	117.000	3.4	0.1	--	--	--	3.5	--	3.5
14	120.000	2.5	0.5	--	1.2	--	3.0	1.2	4.2
15	120.000	3.1	2.0	--	--	--	5.1	--	5.1
16	128.000	2.3	--	--	--	--	2.3	--	2.3

4: Meradier--70 U-5 (1954) 1955 MS37 Senegal MS37

*571 794 796

Table XV (cont.)

		% in proportion to income							
No.	Annual Income	1 Tabaski	2 Korité	3 Asses.	4 Offerings	5 Koran School	Total 1 and 2	Total 3 - 4 - 5	General Total
17	129.000	2.3	0.6	--	--	--	2.9	--	2.9
18	132.000	3.0	0.7	--	--	--	3.7	--	3.7
19	143.000	2.0	0.5	2.0	3.4	--	2.5	5.4	7.9
20	144.000	1.7	0.6	--	--	--	2.3	--	2.3
21	156.000	2.8	1.5	0.1	0.2	1.9	4.3	3.2	7.5
22	168.000	1.8	0.4	0.7	--	--	2.2	0.7	2.9
23	180.000	4.1	2.3	0.5	2.7	1.7	6.4	4.9	11.3
24	180.000	1.6	1.3	--	--	1.3	2.9	1.3	3.2
25	187.560	1.7	0.5	0.3	--	--	2.2	0.3	2.5
26	189.600	2.1	0.6	0.7	1.3	--	2.7	3.8	8.5
27	194.000	2.3	1.0	--	--	0.4	3.3	0.4	3.7
28	264.000	1.3	0.3	0.9	--	--	1.6	0.9	2.5
29	264.000	1.5	--	0.9	--	--	1.5	0.9	2.4
30	288.000	1.7	0.9	--	--	0.3	2.6	0.3	2.9
31	300.000	1.0	0.3	0.3	--	--	1.9	0.4	1.7
32	300.000	1.5	0.5	1.2	1.6	0.1	2.0	2.9	4.9

/429 cont./

4:Mersadier --71 U-5 (1954) 1955 MS37 Senegal MS37

*511 794 796

/429 cont./

Table XV (cont.)

		% in proportion to income							
No.	Annual Income	1 Tabaski	2 Koranité	3 Asses.	4 Offerings	5 Koran School	Total 1 and 2	Total 3-4-5	General Total
33	300,000	1.6	0.4	-	-	-	2.0	-	2.0
34	310,000	5.1	0.4	1.1	-	-	5.5	1.1	6.6
35	324,000	5.5	0.4	-	-	-	5.9	-	5.3
36	408,000	2.9	0.7	0.8	0.9	-	3.6	1.7	5.3
37	432,000	3.2	0.5	0.8	0.9	-	3.7	1.7	5.4
38	600,000	3.3	0.5	0.6	-	0.2	3.8	0.8	4.6
39	612,000	1.6	0.8	-	-	-	2.4	-	2.4
40	660,000	1.5	0.4	1.0	0.6	1.0	1.9	2.6	4.5
41	666,000	1.5	0.4	0.6	-	-	1.9	0.6	2.5
42	678,000	2.2	0.5	-	1.4	1.0	2.7	2.4	5.1
43	972,000	1.6	-	-	-	-	1.6	-	1.6